riarchs and prophets. If you will allow me to

same faith which drew their hearts to their kings and patriarchs and prophets. If you will allow me to read you a few passages to which Paul made reference, we shall all discover the character of that faith of which Paul speaks with such sentiment and eloquence. "Abraham departed as the Lord told him." That is the first record of the covenant which God made with leanh, and we are not to suppose Abraham accepted it without a siruggle. His home was entirely satisfactory, yet, in answer to the call of God, he willingly obeyed, and followed the silent and mysterious voice; and this faith is so large and beautiful that the record of it is one of the tenderest parts of the Old Testament. Mr. Heyworth here read the story of Abraham offering up his son Isaac. That, he said, is one of the spiritual tragedies in the history of a great people, and it does my heart good to feel that Abraham is but a type of the natural human heart. It is natural for man to have faith. Man does not naturally disbelieve. History will tell you that all unbelief and INSTERLITY ARE THE RESULT OF EDUCATION and culture. Go back in the earliest ages and you find there the sweetest faith in God. It is unbroken by any south. Faith is unigenous in the soul, one of the natural products of the human heart. You stand in place of God to your little ones, for they have no self-reliance. Self-reliance comes after childhood. Dispelling childien illusions is one of the saddest things in life. There is a time when you believe in nobody; and you need in that hour help from God, that you may not be left in the midst of the dark problem, but be led into the upper land. We must go intriher. We cannot remain in the piesant fields of childhood, and we make the passage generally as the children of Israel did into the land of bondage. That is the next step of education and discipline. How curious it is that every one is captive. As Egypt held Israel, so THE WORLD HOLDS YOU AND MR.

Perhaps to-day there is not a free soul in this building—not one who has accepted the

ough appreciation of the fact that God yearns toward us. Suppose all on this planet would throw up their bands and say, "Thine, and Thine alone," all heaven, with

hands and say, "Thine, and Thine alone," all heaven, with

**MAGNIFICENT SURPRISE,

would throw back the answer to earth and lift us up on high to Him who is the light of life. The people of Israel were led out by Moses and the Lord into the wilderness. I have a strong impression that you and I must go through the wilderness before we get to the promised land. We live in Egypt and cannot go to Jerusalem without crossing the desert, and only after much suffering shall we earn the right to cross the Jordan. Many a man has found dod in his misery, when he never found Him in his bappiness. In this passage God made another promise. The children of Israel were led out of the wilderness, and then Sinai lifted its hoary head and a voice was heard. Some time we shall see our Sinai and hear the rumbling of the thunder and the voice ray, "I will lead thee." We have the faith of childhood to begin with—the captivity out of which God will lead us. We must get out of Egypt and go into the wilderness, and then we shall have the pillar of cloud and fire to lead us. We want to cry out of our need, and we get closest to God when we cannot get close to any one else. But shall a man stay always in the desert? No. When a man carries his faith with him he can go anywhere. Abraham is our childhood; Egypt is our manhood; Sinsi and the desert come next, and then, after all is done, Jordan and the green grass of the promised land. Where are you? Some in Abraham, most of us in Egypt, some of us are going through the desert, some of us are rear to God and ready to pass over. God be thanked we discern the perfume of the green fields already; but, from beginning to end, not a promise has been broken. God is always kind and always sure.

MASONIC HALL.

"THE DECREASE OF THANESGIVING"-NATIONAL GRUMBLING AS A SIGN OF NATIONAL REGEN-MRATION-SERMON BY O. B. PROTHINGHAM.

Why it is that we give no more thanks than we do, and why it is that we should give thanks, was what Mr. Frothingham attempted to show yesterday. His discourse was, as usual, extremely discursive, and its elimax was rather unexpected, showing him to be a believer in thanksgiving after all.

With what indifference we look upon the starry heavens! If but a single star appeared once in a long while how enraptured we should be! It is not the Deity trooping in at the front door, but at the back door that we welcome. We express no gratitude to the Divine Giver for His best gifts. Our ancestors used to talk of the blessings of the earth as His "gifts," but this superstition has gone. Have we friends? We owe them to such amiable qualities as we may possess. Have we health? It has been gained at the sacrifice of abnegation and at the cost of much pleasure. Have we children? How much has it not cost us to rear and nurture them? This is the way in which we look now at the blessings of the world.

GIPTH THAT MUST BE BARNED. difficulties innumerable, and when the crop has at last been snatched from the very jaws of death, as it were, make it food. Your very apples, pears, grapes, are not gifts-we make them. The orchard must be educated;

the grapes are instructed behind the giasz. The earth was not a gift. A planet was given, a rocky, scorched, bhitered globe, and man placed upon it—a little being, with his two hands—who has made out of this planet a habitable earth. Man has sudded its oceans, its volcanoes, its furfices elements, and if man's labor were to be stopped only for one week all life must perial. How the everiasting battle goes on with the worm, the grasshopper, the midew, the blight! The phrase 'mother earth' can only be applied to a Sparian mother who feeds her sons on black bread and water.

What was seen not rease for. But, it will be said, God has given us the mind, the qualities, with which we can suddue the elements. But those senses and qualities must be educated. Who was ever born with a perfect windom and discretion? Colleges and schools must be founded to impart to man the knowledge of employing the God like qualities which these institutions flourish that man's intelligance soars above the bruish and low. No, we cannot even thank God for memory, conscience, mind, sout, for all these have been educated, and we know with what difficulty. was not a gift. A planet was given, a rocky, scorched,

WHAT THE PREACHERS SAY.

God we have enabled to accomplish. As men who have crossed stormy seas shake hands in gladness, no we traveliers across this stormy sea of life stop now and then and count our gains and losses and serice each other's bands and say, "Let us be friend; let us forget our differences; we are all fellow being; we are all brothers!" And thus stopping to count our gains, there are a few improvements which I may note as cause of thankfulness.

In the first place, the abundant supply of food. This may seem a slight matter at first, but it is only receasily that the majority of mankind have been assured of a regular and as abundant supply of food. Through cultivating all kinds of growths, through the wonderful means of distributing food and through the possibility of communicating in a minute with the remotest portions of the world, a vast and extended famine has been made next to impossible. How recently is it that the majority of mankind are not slaves; that the majority of mankind are not slaves; that the majority of mankind are not slaves; that the poor and menial classes have been humanized and have become touched with the vitalizing wand of intelligence and civilization. This progress of the lower classes is the dawn of aspiration. A world of promise and hope is foreakadowed in their rude and chaotic struggles. As I look upon a archy, no chaos, but a beautiful comes of progress, tinging with intellectual growth and civilized advancement.

It has become the custom to abuse our institutions.

President's Virtues.

Long Life Not Always To Be

Desired by Public Men.

CHURCH OF THE DISCIPLES.

PROGRESS IN CHRISTIAN LIFE—SERMON OF REV.

MR. HEFWORTH.

The Church of the Disciples was crowded to overflowing yesterday morning. Mr. depworth took his text from Hebrews, xi. 8—"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

The burden of the whole epistle to the Hebrews, said Mr. Hepworth, is faith, not in God, but in Christ Jesus.

St. Paul tries to convince the Hebrews y their own record that the prophecy had culminated in the manger at Bethlehem, and he demanded that they should believe in Lord Jesus, glorified by the cross, with the same faith which drew their hearts to their kings and patriarchs and prophets if you will allow me to read you a few passages to which Paul made

Dividity H. CHIRCH

Apsimistic spirit seems to be abroad. I read the other day in the work of an English author a remark that there was nothing so sad as the degeneracy of a young nation, and more especially when the latter is the inheritor of the proudest race of Europe. It is no purpose of mine to rebute such a view as this. But I of the permanent decay of any modern tace born of the Angle Saxon stock." This very spirit of criticism is a sign of a hopeful and glorious future. The most disheartening period in a young man's life and the permanent decay of any modern tace born of the Angle Saxon stock." This very spirit of criticism is a sign of a hopeful and glorious future. The most disheartening period in a young mation, and more especially when the latter is the inheritor of the proudes race of Europe. It is no purpose of mine to rebute such a view as this. But I observe that this very man says "I cannot believe in the permanent decay of any modern tace born of the Angle Saxon stock." This very spirit of criticism is a sign of a hopeful and glorious future. The most disheartening period in a young mation, and more

PLYMOUTH CHURCH.

MB. BEECHER ON THE CIVILIZING POWER OF THE IMAGINATION-WHY MEN CAN COMPEL GOD TO GRANT THEIR REQUESTS-THE DOC-ATED.

The usual crowded house greeted Mr. Beecher yesterday. The day was lowering, and the window blinds being partly closed it was found necessary to light the immense chandeller which depends from the centre of the ceiling. In making the announcements before the sermon the pastor stated that a business meeting of the church would be held on Friday night next to consider amendments to the rules of the church. All proposed changes, he said, should be handed in at that meeting

or they would not be considered.

The text of the sermon yesterday was Romans, viii., 15-"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." The history of ideality, Mr. Beecher said, and of imagination, in connection with civilization, would be one of the most instructive histories that could be written, and of great practical utility. The popular impression is that imagination is the decorative faculty, that it is for the ornamentation of life and that its exercise bears the same relation to the more earnest operations of the mind as dancing and amuse ment do to the business affairs of life. The imagina tion is the seer of the soul. It is the poetry of prophecy. No other faculty has done so much to redeem the race from animalism as the imagination. The information conveyed through the imagination has done more to instruct mankind than any other agency. The lower down you go in the social scale the more you will

uses us. There is very little satisfaction to be had out of it. The man who knows nothing of the real wealth, of where theves do not break through and steal, is poor indeed. But it is said in the next chapter that it came to pass that the king of Egypt died, and the children of Israel sighed concerning their bondage. I suppose ten thousand men have said, when they were pressed in their business, "The time shall come when I will look into religion; this world is not satisfactory." Oh, how strangely we mistake things! It is no use to say "I am hungry or thirsty."

SNATCH THE BREAD AS YOU GO.

If this Christian religion which promises rest gives rest, let us have it. We need it not when we are fifty or sixty years old, but we need it while we are making the journey. God is never absent. You may be strange to Him, but He is never strange to you. He may be helping you all the time while you are unthankful and unmindful, pursuing your own way. What a marvel and mystery God is. But the greatest mystery is, after all, His lova. His forbearance and long suffering. There is a magic in Christianity, a supernative land mystery God is like the people of Israel, God is always near, and the can keep His promises to-day far better than He could to the people of Israel, God is always near, and the can keep His promises to-day far better than He could to the people of Israel, God kanys near, and the can keep His promises to-day far better than He could to the people of Israel, God is always near, and the can keep His promises to-day far better than He could to the people of Israel, God kanys near, and the can keep His promises to-day far better than He could to the people of Israel, God kanys near, and the can keep His promises to-day far better than He could to the people of Israel, His lova of His children. I would we could feel that if only we could have a thorough appreciation of the fact that God yearns toward use. Suppose all on this planet would throw up their hands. of life and who have tried to stand near the axis of the universe, near the throne of God? I honor the men, whatever their name, who have sought this life. I mourn their defects, frequent failures and often great disgraces, but I honor their efforts to live nobler, sweeter, purer and grander lives. No person can read the continuous teachings of Christ on the higher power of the human soil by reason of its exaltation without being impressed. When He was asked by the disciples why certain prayers had not been answered. He said it was their want of faith; that is, it was the want of a certain state of exaltation in their minds. There is a state of preparation by which a man may raise into such a state of mind that he can do things that under other conditions he could not.

Mr. Beecher went on to say that

THERE ARE MOMENTS THAT SOLVE PROBLEMS, and hours in which the mind reaches conclusions in a flash which at other times would require tedious reasoning. Some men, heccontinued, say when in that state that they "experience religion." In exhorting his hearers to persovere in prayer he illustrated his point by telling of a man who called upon a friend late at night and asked for read. The friend was in bed and told him to be off, believing that he did not need what he asked for. But when the man reiterated his request

told him to be off, believing that he did not need what he asked for. But when the man reiterated his request the friend yielded and granted what he asked. There is, he continued, in the mind of man that which can fi is, he continued, in the mind of man that which can fly higher than the senses, that can stop at nothing short of the throne, that can induce God, nay, compel God, is that biasphemy? One cry at midnight of the babe compels the mother; one little hand outstretched, one little tear, appeals to her love and compels her to grant

Its request.

To make more clear the meaning of the text when it To make more clear the meaning of the textwhen it says that we are the sons of God the preacher explained the law, which prevailed in the days when it was written, by which the lather owned the children as he did property. To say to a Roman or a lew that we are the sons of God meant that "God is the Father. Christ is one son and I am another; the children are all in the father; the father is all in the children." This brings the thought to the exact point in which it stood in the mind of the Lord Jesus Christ—namely, that we are the sons of God and that He is ours.

THE DOCTHING OF THE MULTIATION OF SIX

THE POOTSING OR THE INFUTATION OF SIX
sprung out of that decrine, and it was a barbarous theology which was founded on it—that all the children of
Adam, by imputation of his guilt, are sinners with
him. There was no need of it, for every man can set
himself up in sin without going back to his ancestors.

Initiated up in an was compared to a closed telescope. Braw him out, said the speaker, and you can see heaven with him. See what a light this doctrine throws on our fellow men. See what reasons there are for helping men. They are your brethren in Christ just as you are Christ's and Christ is God's. In this light I am not sahamed to take the hand of the poorest negro that ever slaved in a rice swamp. He is my brother.

ST. PATRICK'S CATHEDRAL.

THE RETURN OF CARDINAL M'CLOSKEY-HIS GREETING TO THE CONGREGATION. Seldom has the Cathedral contained a larger assem blage than on yesterday. It was generally known that Cardinal McCloskey, whose return from Rome was anmounced on Friday last, would be present at the services, and, accordingly, the spacious edifice was early thronged by a devoted congregation. The interior of main alter being handsomely illuminated. At half-past ten o'clock the organ, presided over by Protessor Gus-It has to go through the many processes that must lavus Schmitz, pealed forth a strain of solemn yet joyous music as the long procession issued from the vestry room on the left. First came the cross bearer, followed by nearly thirty acolytes, then the officiating clergymen, and next Vicar General Quinn and the Abbe Valois, from Montreal, and last of all His Eminence Cardinal McCloskey, who, to all appearances, was in the best of health, cheerful

from him, as he had as yet scarcely recovered from the fatigue of a long and tedious pessage across the Atlantic Occan; nevertheless, while he would not speak about himself or the congregation, he thought they would like to hear something of his vieito to the Holy Father. In the first place, he thanked then sincerely for their good wishes and the prayers with which they followed him. In referring to his visit to Pape Plus IX, he said that on no previous occasion had he been received so warmly in Rome. Never before hid he become so intimate with the Holy Father: never had he seen so much of him or of his goodtess and affection. He had been with him on public occasions and in private. He had waked with him in the garden of the Vatican. Never had he seen him more cheerful or in better health than on his recent visit. He appreciated, of course, the persecution of the Church throughout all pats of Europe—more especially in Rome—but he nevertheless had condeened in the promises of the divine Lord, for He had said that the gates of hell should never prevail against the Church. He had also given forth that heaven and earth might pass away, but that Hs promises would be fulfilled.

The Holy Father had desired has in an aspecial man.

fulfilled.

The Holy Father had desired him in an especial manner to return his thanks to the congregation and to the people of the archdioceae for the warm manner in which they had received his legates and for the good and kindly feeling they had ever shown toward him; and he sent them, through him (the tardinal), his Fontifical benediction.

The remarks of His Eminence were listened to with profound attention. The corresponders of the mass were

The remarks of His Eminence were listened to with profound attention. The coremonies of the mass were then proceeded with The music, as performed at the Cathedral yesterday, under the direction of Professor Schmitz, was beyond all praise. It would be hard to say to which most credit should be given—the chorus or the soloists. The mass selected for the occasion was Rossini's celebrated production in A minor. The offertory piece was the "O Salutaris," by the same composer, which was sung with great taste and effect by Mme. Bredelli. Previous to the sermon the "Veni Creator" was sung by Mme. Ellerreich in a rich contraito voice. The tenor part was filled by Mr. Bersin, the basso by Mr. Urichs.

CHURCH OF THE MESSIAH. A CHEERFUL RELIGION VERSUS A LUGURRIOUS

ONE-SERMON BY REV. W. R. ALGER. There was a large attendance yesterday morning at the Church of the Messiah, corner of Park avenue and Thirty fourth street. The sermon, preached by the pastor, Rev. W. R. Alger, on a cheerfal religion versus a lugubrious one, was listened to with the most earnest attention. God, he began, has endowed us with wonderful faculties. He has filled our habitations with goodly treasures. He has surrounded us with the seraphic hosts of beauty. Cheerfulness is an excellent prophylactic or recipe for warding off invading ilis. A happy man is always stronger and more capable than an unhappy one; he is fuller of vital energy. In the normal condition of things enjoyment is favorable to virtue, while wretchedness is a pander to vice. The great

DIVERSITY OF RELIGIONS in the world may be represented under three forms. First—There is the raw religion of barbaric supersti-tion. What is that? A sensational assimilation of the dark and portentous phenomenon of nature. The savdark and portentous phenomenon of nature. The cavage tribes who hold this are slaves of terror, shuddering and torturing themselves in the rites of their worship. Second—There is the arbitrary roligion of morbid dogma. What is that? A metaphysical assimilation of the dark and portentous facts of life. The civilized nations who hold this are victims of anxiety, imagining themselves to be under a doom which they strive by various artificial means to avert. Finally, there is the healthy religion of faith and love. What is that? A rational assimilation of the order and benignity of the universe. The englightened and emancipated individuals who hold this, trusting in the infinite perfection of God, try to learn this well, as expressed in theconstitution of His works, and to do it, and then, enjoying every good He has placed in their power, leave results in His hands without misgiving. The spirit of the first form of religion is natural alarm; of the second, artificial anxiety; of the third, grateful content. The first is the mild religion of ignorance; the second

THE TECHNICAL RELIGION OF DISEASE;
the third, the veracious

RELIGION OF REALTH.

The first is an instinctive growth of superstitious imagination, the next an elaborate product of morbid intellects, but the last is the normal correspondence in human experience of the divine plan enacted in nature and providence—a true, cheerful religion. To love your Maker and your neighbor, do your recognized duties to the extent of your ability and with a bounding heart enjoy the world without dread of a Satanic power in return, or inherited doom in history, or a yawning perdition in the future,—this is a cheerful religion. The freful grief and gloom so frequently met with among men seem ittle better than an inexcusable petulance when we consider how numerous, how far-reaching and beneficent are the arrangements prepared by the Creator for securing our happiness. The eye never wearlest all, forests wave, mountains loom, oceans roll and stars shine in the living mirror of age tribes who hold this are slaves of terror, shuddering and torturing themselves in the rites of their

joying pleasure, and, further, that the pange of pain are really warning voices against evildoing, he proceeded to show that suffering is a disguised blessing and that happiness is the reflex accompaniment of the healthy condition and action of the faculties of our nature in harmony among themselves and the universe, and that to carry about in a clear and strong body a pure and loyous soul, full of delight in the works of nature and of generous sympathy with the welfare of men, is to exercise

men, is to exercise

A CHMERPUL RELIGION

and exemplify the will of God in the genuine fulfillment of our human destiny. How mistaken, therefore, as well as perucious, be urged, is that dismal theology which veils the present with gloom and shrouds the future with horror, which depicts this life as the terrible battle ground of virtue with the invisible powers of evil; where all should stand in constant few and translative, which have the recompliance of fear and trembling; which lays the promptings of na-ture and the delights of the world under a ban as snares ture and the delights of the world under a ban as snares of the wicked one to tempt souls astray; which considers gay music and dancing and mirth as sacrilege, and which teaches that sad countenances, deleful voices, groans and sighs and sackeloth and ashes are a more acceptable offering to God than the joyful sound of minstreley, the smiles of beaming faces and the incense of glad and grateful hearts. The influence of such a faith is bad, it makes religion a sorrowful, repulsive, unnatural thing. It perverts the whole order of the moral world. It makes many persons think themselves religious when they are only superstitious, pious when they are only gloomy, just when they are only hardbarted.

TALMAGE'S TABERNACLE.

LESSONS OF THE LIFE OF VICE PRESIDENT WILSON-SERMON BY REV. T. DE WITT TAL-

The Tabernacle was crowded to excess at the forenoon services yesterday, even standing room being at a premium. The organ and cornet accompaniment was appropriate to the selemn occasion, which was to com-memorate the virtues of the late Vice President Wilson. The text was from Genesis, xiiii., 41-"And he made him to ride in the second chariot." But three years ago the people of the United States were looking about to see where they could find some one who could interpret to them the dreams of national honor and prosperity. Casting anxlously about they found their Joseph to be one who had been brought up amid humble surroundings, lifted out of the pit of destitution; the only coat of many colors he ever wore was the garment which his poor mother made for him; and by a vote of more than three-fourths of the States of the Union it was decided that Henry Wilson should be Vice President of the United States and ride in the second charlot of national honor and authority. But suddenly the pageant of his high career is halted. second chariot is stopped. North, South, East and West are in mourning. Henry Wilson is dead. Through my mind this morning there rolls a long funereal cortege, marshalled within a few years, led on Is our food a gift? See how the farmer battles with the Cathedral presented an impressive spectacle, the by the tossing plumes of Abraham Lincoln's hearse, and followed by the pomp of Horace Greeley's obs quies and the minute guns of Charles Sumper's triumphal march to the tomb; and now the body of the Vice President, taken from the rotunda in Washington yice Pressent, taxen from the rotunda in Washington amid the highest military and civic benors, the bells of the city tolling his farewell, stopping but two or three times on the sad journey—once in Independence Hall, to sleep a few hours in the birthplace of our free institutions, and a little while in our great metropolis, which he had so often befriended by his legislation, and then in Boston, where learning and eloquence will strew their brightest garlands on his dust, then to lie down for that rest amid his old friends and neighbors in an energiatency village of triends and neighbors in an energiatency village of

up until he came to the State Legislature, and on and up until he reached the American Senate, and on and up until he reached the American Senate, and on and up until we have seen him riding in the second chariot of national honor and suthority. The path that Henry Wilson travelled to success as open before you. Yield not to perplexities or discouragement. Your arm battling the obstacles, your shoulders lifting the burdens, your eye on God, you can mount the path to success. When a man in health of body and of mind sits down in discouragement he commits an outrage against himself and the race. Let every disheartened man lock at two pictures.—Henry Wilson, teaching fifteen hours a day, at \$5 a week, to get his education, and Henry Wilson, under the admiring gaze of Christendom, riding in the second chariot of national honor and authority. The difference between men's successes, the speaker said he had come to believe, is simply a matter of industry. Never be ashamed to do anything God calls you to do. Other colobrated men may have had for their cost of arms a shield, a sword or a crown. Henry Wilson had for

arms a shield, a sword or a crown. Henry Wilson had for

HIS COAT OF ARMS A SHOE LAST.

Diligent in business, fervent in spirit, serving the Lord, he was a man who maintained his integrity sgainst violent temptations. The tides of political lite all set toward dissipation. The Congressional burying ground at Washington holds the bones of a great many Congressional drunkards. I believe that three-lourths of our politicians die of delirium tremens, or the congestions and rritations and the exhaustions that come of strong drink. At the banquet Mr. Wilson never partook of wine or liquor, and he never drank the health of the people in anything that hurt his own.

This man whose death we deplore stood unscarred amid the temptations to political corruption. He died comparatively a poor man when he might have filled his own pockets and those of all his friends if he had only consented to go into some of the infamous opportunities which tempted our public men. Crédit Mobilier, which took down so many Senators and public men, touched him but glanced off, leaving him uncontaminated in the opinion of all fair minded men. He steered clear of the "lobby," that maelstrom which has swallowed so many strong political crafts. The bribery railroad schemes that run over half of our public men always left him on the right side of the track. With opportunities to have made millions of dollars by the surrender of good principles he never made a cent in railroad schemes that run over half of our public men always left him on the right side of the track. With opportunities to have made millions of dollars by the surrender of good principles he never made a cent in that way. If there ever was a man after death fatted to lie on Abraham Lincoln's catafalque, and near the marbie representation of Alexander Hamilton, and under the statue of Freedom, with a sheathed sword in her hand and a wreath of stars on her brow, and to be carried out amid the acclamation and conclamation of a grateful people, that one was Henry Wilson. (Applause.) He was fit to ride in the second chariot of national authority and if he had lived a little longer I don't know but that we might have put him in the first. (Applause.) He was an humble and modest Christian. By profession he was a Congregationalist, but years ago he stood up in a Methodist meeting house and told how he had found the Lord, recommending all people to accept Christ as their personal Saviour. He hated shams. I bless God that we have had so many good Christians in the first and second chariots—Washington, John quincy Adams, William Henry Harrison, James K. Polk and Henry Clay. I mistake in regard to that last name; he only ought to have been President. It has seldom been so appropriate for all the church bells to chime and the organs to sound forth. "Blessed are the dead who die in the Lord," &c. He did not step down; he stepped up.

THE TROUBLE WITH MANY OF OUR PUBLIC MEN THE TROCELS WITH MANY OF OUR PUBLIC MEN is that they do not die soon enough for their reputations or the good of their country. Henry Wilson died at the right time. All his family was on the other sine of the flood. By the memory of Henry Wilson, I charge all our men in public trust to put aside the wine cup and to refuse a bribe, and to despise uncleanness and to seek after the regenerating power of the Holy Ghost, as the screet defence against every temptation. The man whom God keeps is well kept.

CHURCH OF THE STRANGERS.

DE. DEEMS ON GOD AS THE BOCK OF OUR SALVATION.

The Church of the Strangers was well filled yesterday morning. In opening Dr. Deems referred to the two sermons preached on two immediately preceding Sunday mornings, in which he attempted to show that on principles granted by atheists and by infidels the foundations of Christianity were more secure than those of atheists and infidels. The text for the concluding sermon of the series was I. Samuel, II., 2-"Neither is there any rock like our God." He said, substantially, there could hardly be selected from the objects on our planet a more appropriate representation of God

than a mighty rock.

Now the atheist believes there is no Rock. He sees a foundation in the earth; he detects a great prevalent law in nature, and yet he cannot discover that there is one who lays that foundation and one who makes that law, and who therefore must be in all the very best meanings of the word, the Rock. There is to him nothing fundamental, nothing surpassingly strong, nothing permanent, nothing to protect, no final and secure asylum for the soul. The infidel believes that there is such a Rock, but that He is far out of human sight and human reaching; that He cannot be found. The Jew believes that there is such a Rock and that He is now to be found in the sacred writings of the Old Testament. The Christian believes that He is to be found in the person of Jesus Christ. There can be nothing undertaken on the supposition that the operations of nature are uniform, have always been uniform, and will always be uniform, without the supposition that there is a consistent and permanent and strong intelligence to conduct those operations, and that is God.

The inconsistency of the atheist is bad enough, but that of the infidel is worse; and the inconsistency of the Jew is worse than that of the infidel, and that of the Christian is worse than that of the Jew. Suppose them all dead and meeting in eternity, and that the doctrines of Christianity be true. The atheist can turn upon the infidel and say:—If I had believed in a God, from that fundamental dogma I should have worked out a belief of a revelation, and all my powers and life would have been spent in finding how and where He had revealed himself. The infidel can turn on the Jew and say:—If I had believed Moses and the prophets if would have found him of whom Moses and meanings of the word, the Rock. There is to him

on the Jew and say:—If I had beheved Moses and the prophets I would have found him of whom Moses and the prophets did write, Jesus the Son of God and the Saviour of the world. The Jew can turn upon the Christian and say:—If I had believed that God was manifest in the flesh, that Jesus was the divine Saviour, I would have lived as a man should for whom the blood of the incarnate God had flowed. I would have and brains and money and life to making men know this great salvation. But where shall the half-hearted, careless, lazy, inconsistent Christian turn? What this great salvation. But where shall the half-hearted, careless, lazy, inconsistent Christian turn? What shall he say? The universe protests against his inconsistencies as abeard to the last degree of madness. Oh, brethren, if there be no rock like our God why do we build another foundation? Why do not each of us build evermore upon this Bock; and why do you, who give intellectual assent to Christianity, not cry, day and night, "Lead me to the Rock that is higher than I."

ST. CECILIA'S (R. C.) CHURCH. FESTIVAL SERVICES - UNVEILING RAPHAEL'S PICTURE-SOLEMN MASS, PANEGYRIC AND LECTURE.

Yesterday morning and evening festival services appropriate to St. Cecilia's Day were held at the Church of Cecilia, Harlem, under the direction of Rev. Hugh Flattery, pastor. The announcement that the festival would be celebrated with great solemnity, that there would be a solemn mass and panegyric in the morning, a lecture and grand musical vespers in the evening, to-gether with the unveiling of Raphael's superb picture gether with the unveiling of Raphael's superb picture of St. Cecilia, as an altar piece, drew together an unsually large attendance both morning and evening. During the morning service the music of the mass was as follows: "Kyrie" and "Gloria," third class, Mercadante; "Yen: Oreator," Deitach. These preceded the panegyric by Father Reardon. Then followed the "Credo," third class, Mercadante; the offertory, "Salve Regina," A. J. Davis; "Sanctus" and "Agnus Del," Rossi, and a cloeing overture, Rossin. In the solemn high mass Rev. J. Lynch was the celebrant, assisted as deacons by Rev. Fathers Reardon and Keefe. As the hymn to St. Cecilia was being sung Mrs. Joseph Payten, accompanied by the pastor, Father Flattery, passed to the rear of the altar and drew the curtain, which, falling gradually, presented to the congregation what the artists of this city have declared to be a "gorgeous work of art,"

A "PICTURE OF ST. CECILIA," BY RAPHARL.

A "PICTURE OF ST. CECILA," BY RAPHAEL.

The painting, which the popular pastor of the church has striven more than a year to obtain, is one of the most charming of altar pieces.

The evening service comprised a grand musical vespors, a peculiarly interesting feature of which was a male quartet, by Messrs. Suto, Wanlich, Fritsch and another. Mrs. A. J. Davis, both in the morning and account services, gave valuable assistance to the and another. Mrs. A. J. Davis, both in the morning and evening services, gave valuable assistance to the fine soprane of the church, Miss Louise Benison. The other singers during the day and evening were Miss Jessie Atkinson, alto; Mr. Ed. Atkinson, tenor; Mr. Charles A. Porry, tenor, and Mr. W. H. Powel, basso. The lecture on "Music and Religion," delivered by Dr. Duffey, was a learned poetic effort, in which the usefulness and appropriatness, if not the necessity, for music in religious services, were clearly and effectively demonstrated. After the services had been concluded Father Flattery returned thanks to the choir and to the Choral Union, to whose co-operation he ascribed all the credit of the grand celebration.

CHRIST CHURCH.

MUSICAL SERVICES FOR THE FIRST SUNDAY IN

IN ADVENT. Although these are musical services peculiarly adapted for the first Sunday of Advent they are generally overlooked and very seldom are they made a specialty and performed with such effect as they were at Christ church yesterday. Mr. James Peirce, who worm, the grasshopper, the midew, the hight The phrase "mother earth" on only be applied to a sparan mother who feeds her sons on black bread and water.

But, if will be said, God has given us the mind, the qualities, with which we can undue the clear before a those senses and qualities must be deducated. Who was ever born with a purfect wisdom and discretion? College and achois must be founded to impart to man the knowledge of employing the God like qualities must be founded to impart to man the knowledge of employing the God like qualities must be founded to impart to man the knowledge of employing the God like qualities must be founded to impart to man the knowledge of employing the God like qualities must be founded to impart to man the knowledge of employing the God like qualities must be founded to impart to man the knowledge of employing the God like qualities for the God like qualities of the Catholic Church. At the close of the wind that man's intelligence soars above the bruish and low. No, we cannot yet all these have been educated, and we know with poth difficulty.

And so thanksgiving ceases, and inglend of praises to

THE BROOKLYN JOBS.

Reply of Demas Barnes to Kingsley and Kinsella.

Statements That Should be Legally Investigated.

BROOKLYN, Nov. 27, 1875.
To the Editor of the Herald:—

In a recent issue of your paper there appeared a statement of Mr. William C. Kingsley, Superintendent of the East River Bridge. In a later issue of the Herand there appeared a statement by Mr. Thomas Kinsella, editor of a newspaper alleged to be principally owned and controlled by Superintendent Kingsley. As both of these gentlemen discussed matters of great interest to the cities of New York and Brooklyn, and made my name the basis of their remarks, I ask the courtesy of a part of the space occupied by them in your

columns to correct some of their statements. A bridge across the East River, more closely uniting the destinies of these two great cities is of vast concern to nearly two millions of people. Twice as much money has already been appropriated for the work as was expended in opening 350 miles of canal through the forests and across the rivers of this State. The mechanical features of the bridge are yet a matter of experiment, and what its final cost will be, the managers decline to say. I believe in the bridge, and was one of its original promoters; but I believe in its proper management, and that unless more economy and in-tegrity shall be exercised in the future, than there has been in the first four years of its construction, it will never be built. It is, therefore, a matter of public interest that no misconception shall be allowed to exist in regard to the transactions of the men who are responsible for the delay which has already taken place, and for the expenditure of so wast a sum of

The bridge at first was to have been completed June 1, 1870. The time was then extended to June 30, 1874. It should have been completed long before this time. The two cities have already lost nearly \$1,000,000 in interest paid upon the bridge debt. On the present plan of proceeding the interest lost or paid on the bridge before it shall be completed, will amount to \$3,500,000. The Herald reports Mr. Kingsley as saying:—"Mr.

The HERALD reports Mr. Kingsley as saying:— "Mr. Barnes made the report of the Committee of Fifty, insinuating charges of dishonest dealings against me, as general superintendent of the bridge. He was very anxious to get into the bridge direction, and as there was no stock to be had at the time I sold him \$10.000 worth of my own. He wanted to be Mayor. He has ever since held me responsible for his defeat." This statement is not fact.

ever since near the responsible for his detect." This statement is not fact.

The Herald also reports Mr. Kinsella saying:—"I believe Kingsley's interest in the bridge a public spirited interest. * * * Mr. Kingsley and his partner, Mr. Keeney, are risking a large share of their fortunes on its success. * * I would believe the words of these men sooner than I would the sworn affidavit of Barnes, the only man who has assailed them."

affidavit of Barnes, the only man who has assailed them."

I propose to show that Mr. Kingsley's interest in the bridge was not "a public spirited interest;" that the reason why stock could not be had by those who were willing to assist the enterprise was because Mr. Kingsley and his partners could carry it without investing any money, and because they wanted it to control the organization for their personal purposes. The sentiments entertained by myself respecting the management of the bridge were generally shared in by this community.

Mr. Kingsley is a public man, well known in connection with legislative proceedings as a member of the State and local conventions, and for years as one of the Commissioners for building the new Capitol; also as one of

of the Commissioners for building the new Capitol; also as one of

THE ASSOCIATES OF TWEED.

Sweeny, Connolly, Murphy and Stranahan, on the East River Bridge, and as the person who has built most of the sewers and paved many of the thoroughfares in this city. He is known also as the contractor who received \$456,000 more for building a reservoir at Hempstead. Known, too, as the person who received over \$500,000 for work done on the Wallabout Basin; as the one who received \$141,000 for lands turned into Prospect Park; as the man who received \$160,000 of the stock of the Nicolson Pavement Company and \$55,000 in cash "for his personal and political influence;" as the man through whom \$175,000 of money was paid out by the Bridge Company, and as the principal proprietor of two newspapers in this city, his partner iff the newspapers being Mr. Thomas Kinselia. To discuss the public acts of a person, having so many claims to the reputation of being a public man, is quite legitimate.

NOT A WEMMERS OF THE COMMITTEE OF PIFTT.

I was not a member of the Committee of Fitty and did not know of their report on the bridge until I saw it in the newspapers. About one year after work was begun I was informed by the treasurer that \$10,000 of the stock had been allotted to me and that I had been made a director of the company, I received the certificates of the company, as the money was called for, not of Mr. Kingsley, as he states. I paid ninety per cent on the calls made upon me; Messra. Kingsley and Keeney paid but sixty per cent on theirs. The law was then changed, the cities assuming all the stock. In May, 1873, Mayor elect Schroeder, then Collector, wrote as follows:

"The amendment providing for the forfeiture of delinquent stock was recommended by me, first to get Tweed. Sweeny and Connolly out of the list of stock-holders and thus to weaken the influence of W. C. Kingsley, who always heid their proxies when an election for a Board of Directors took place, and secondly, to compel Mr. Kingsley to pay up."

compel Mr. Kingsley to pay up. "
Mr. Schroeder and Abram S. Hewitt made the follow-

Mr. Schroeder and Abram S. Hewitt made the follow-ing report on the bridge management:—

There had been paid to Mr. Kingsley under this (fifteen per cent) resolution (for advances) the sum of \$175,000, an amount largely in excess of the sum which, at that time, had been paid by all the private stockholders on account of the stock held by them. At that time the expenditures on the bridge amounted to \$1,179,521 40—showing an overpay-ment of \$116,023 33. The payment of money to him beyond the amount to which he was entitled could not be explained on any hypothesis consistent with the proper discharge of the directors of their duties to the public.

This looks very much as if others besides Mr. Barnes This looks very much as if others besides Mr. Barnes criticised the bridge management.

I asked the privilege of examining the records of the company and was refused, whereupon I resigned as director. My resignation was not accepted. I was solicited to remain, being told that my departure would ruin the company and some of the men in it. My resignation was not acted upon for over one year, but in the meantime I had been conceded the "privilege" of an investigation. I made such an investigation as could be made without authority to compet the attondance of witnesses or to examine the books of those from whom supplies were procured. I was prevented from inventorying the stone and material, as will be seen from the following letter of Egbert L. Viele, an eminent civil engineer, whom I employed for this purpose:—

nent civil enganeer, whom I employed for this purpose:—

MR. VIKLE'S LETTER.

New York, New 10, 1872.

Hen. Dekar Barnes, Chairman Bridge Committee:—

Dear Sin--i find it impossible to make a satisfactory estimate of the material purchased by the New York Bridge Company.

To overcome the obstacles thrown in the way of a correct measurement by the annecessary shifting of the materials by the employer of the company, requires as much detective skill as professional acumen, which service in must decline to perform.

** I am, very respectfully, yours.

BGRENT L. VIELE, Committing Engineer.

From the records of the company gross irregularities were discovered. Money had been credited for stock subscriptions before the same had been paid in, large quantities of the supplies had been purchased by Mr. Kingsley from companies in which he and his associates were interested; no portion of the supplies had been advertised for; fifteen per cent of the money received had been voted to Mr. Kingsley in a secret manner; commissions were received by Kingsley on all the supplies, on the pay reliand land purchased; the money paid to Kingsley was covered up in fictitious accounts like "commission accounts," "apecial expense accounts," "commission accounts," "a.c.

it was also ascertained that prior to the examination entries had been changed on the books and the records mutilated in various ways.

Mr. Kingsley's account had been overdrawn \$116,000, of which sum \$50,000 only had been covered back.

Various propositions were made to the undersigned

\$116,000, of which sum socowards to the undersigned back.
Various propositions were made to the undersigned to modify or suppress a report of these facts. Among them were the Mayoralty, a return to Congress, large personal emoiuments, &c. "A report of the facts," they said, "would be ruin; it must not be made." But a report was made in the least objectionable manner in which such facts could be stated. The result is well known. The President, the Superintendent and most of the directors resigned and went to the Legislature for relief.

Mr. Kingsley's next statement is as follows:-

Mr. Kingsley's next statement is as follows:—
All the money that it seemed possible to raise was about \$225,000. In order that the work might proceed, I took myself the balance between this amount and the \$500,000.
That is his firm subscribed for a trifle over one-half of the stock, necessary to control the Hoard of Directors and the expenditure of all the money. The subscriptions were not required to be paid, and never have been. While a portion of it was being paid in in ten per cent instalments fifteen per cent on a larger amount was being drawn out. Had the arrangement not been discovered and stopped \$750,000 would have been drawn out by the holders of the pool stock before they had put in \$500,000. Mr. Kingsley continues:—

The Board wanted me to take a salary, I declined in-The Board wanted me to take a salary. I declined in-orming them that I was a contractor and took large risks. forming them that I was a contractor and took large risks.

Mr. Kingsley did not contract to do anything, neither
did he risk one dollar. The Board was himself. His
reply was to his own clerks and partners. He gave to
the bridge but a small portion of his time.

Mr. Kingsley proceeds to say:—

It was agreed by the Board of Directors that I should receive fifteen per cent on the amount of expenditures incurred, according to their resolution, after the foundations had
reached three feet above high water mark.

He new admits that the argement with his partners.

He now admits that the agreement with his partners was litteen per cont; but as late as April, 1872, Mr. Kingaley and all of his partners said it was but five per cent. "When was the five per cent arrangement made?" asked a reporter of Mr. Kingsley on the above Orange last Saturday afternoon and crushed to death-

date. To which he replied, 'That was all open and above board. All the directors knew of it, and there was never any secresy about it. It was all done in open session."

open session."

THE "ARRANGEMENT"

was not known to the directors until after my examination, two years after it was made. Mr. Kingaley confesses through the Herrald that it was fifteen per cent, and not five per cent, as he then said it was, and as the changed entry would convey the impression it was.

It took the private stock at a time when nobody could be got to invest in it.

No one but the partners were allowed to have any of the stock until the organization was secure in their hands. As money could be, and was drawn out faster than it was required to be put in, he could as well have subscribed for all the stock as for a part of it.

Mr. Kingsley continues:—

It was simply ordered that the alteration of the word "fif-

Mr. Kingsley continues:—

It was simply ordered that the alteration of the word "lifteen" to "live" in the original resolution would be sufficient. A plain confession of a mutilation of the records, which for over a year the managers had labored to conceal, and which all that time they had stoutly denied. The mutilations were so adroitly done that Mr. Howitt examined them with a magnifying glass to satisfy himself of the fact.

Now that Mr. Kingsley is in the mood of explaining will be not please state why he did not carry back the whole amount of his overdraft instead of a part of it? Five per cent to that date amounted to only \$50,000. There must be still due from Mr. Kingsley on this account \$60,000.

A reporter asked Mr. Kingsley:—

REFORTER—HAVE you an interest in the sawmill and lumber company that is also.

A reporter asked Mr. Kingsley:—
REPORTER—Have you an interest in the sawmill and lumber company that is said to furnish immber and timber supplies for the bridge?

Mr. Kingsley—None whatever. The sawmill was established some twenty years ago, and not, as has been stated, concurrently with the building of the bridge.

The sawmill and lumber company here referred to was incorporated by W. C. Kingsley, A. C. Reeney, A. Ammerman and others April 1, 1870. Subsequently Alexander McCue, one of the directors of the Bridge Company, became an owner in and director of the sawmill company.

mill company.

Mr. Kingsley continued to say, in this interview:-Mr. Kingsley continued to say, in this interview:—
Of the lumber found necessary for the work on the bridge,
in the caisons and claewhere, the sawmill and lumber
company you refer to supplied only \$40,000 worth. The
rest was had from T. M. Mayhew, No. 117 Wall street; Jonathan Boers, in Pearl street, and one other man, whose name
I cannot just now resail.
"The other man," whose name Mr. Kingsley "cannot remember," is his sawmill superintendent and
partner, Mr. A. Ammerman, The total purchases of
his sawmill partners up to that time amounted to
\$143,409-34.

ABOUT MR. KINSELIA.

ABOUT MR. KINSELLA.

Mr. Thomas Kinsella is the partner of Mr. Kingsley, whom he sometimes serves in one way and sometimes in another. Mr. Kinsella went from the Eagle into the Water Board, controlled by Mr. Kingsley. The Water Board had the letting of pavement, sewer and reservoir contracts to Mr. Kingsley. Having acquite the secrets of the Water Board, Mr. Kingsley. In Mr. Kingsley, the controlled by Mr. Kingsley. In Mr. Kingsley is the following:—

reservoir contracts to Mr. Kingsley. Having acquired the secrets of the Water Board, Mr. Kingsley. In Mr. Kingsley, the controlled by Mr. Kingsley. In Mr. Kingsley, the controlled by Mr. Kingsley. In Mr. Kingsley is the following:

The Heraldon's stories are very, very old stories, and the questions embraced in them have been under discussion in Brooklyn until 1 had supposed they had been worn threadbars years ago. My connection with them in any but a journalistic capacity is very remote indeed.

Whether Mr. Kinsella's connection with these "stories" is more remote than as newspaper apologist for his partners will be seen. He says that "he was a member of the Water Board in 1869; at the end of five or six months, by the 1st of January, he was back in his old position on the Eagle on the 1st of January, 1870, but he also acted as Commissioner in the Water Board and drew his \$5,000 salary until April 1. He was a Commissioner but twelve days short of a year.

He went into the Board a firm opponent of the Nicolson pavement, but soon thereafter we find him advocating that patent with great ardor. The following statement of Mr. Bonesteel, President of the company, will throw some light upon the subject:—"The Nicolson Pavement Company of this city of which I am President. Up to the creation of the Water Board we made no great headway. Then, seeking help wherever I could find it, I became acquainted with Mr. Kingsley, through the introduction of

A MUTUAL FRIEND, STRANABAN,
and interested him in the company. For his personal and political influence we donated to him \$150,000 of the stock. This stock was worth but little or nothing at the time, and for any subsequent increase of value depended upon the securing of contracts by the company. We did afterward secure contracts, and, in consequence, the checks (\$65,000) were given to Mr. Kingsley—that much help due to him between August and February—because of the stock he held and an agreement we had also made with him that he should receive a given sum per square yard of N

DEMAS BARNES.

NEW YORK BROKEN BANKS.

Mr. Algernon S. Sullivan, the counsel for the depositors, yesterday stated to a HERALD reporter that Judge Westbrook had signified his intention of signing the order to-day for the removal of Mr. W. A. Carman from the receivership of the Third Avenue Savings Bank, and further, that he would nominate his suc-

cossor.

The secretary of the Mutual Benefit Savings Bank, on Tryon row, yesterday in answer to inquiries, said he thought the institution would have to go into liqui-

dation.

The prospects of a resumption of business on the part of the Security Savings Bank are not very bright. One of the officials connected with the bank states that in his opinion it would be the better policy to at once go into liquidation, rather than incur the risk of a run which would, it is considered, in all probability, ensue on a reopening of the bank.

BROOKLYN SAVINGS BANKS.

The Brooklyn savings institutions have thus far remained unshaken. As a whole, the banks of Brooklynare strong. The recent movement put on foot by certain bank officers, to enlist the co-operation of their "big brethren" in the proposition to reduce the rate of interest paid on deposits from six to five per cent, has not proved successful so far, but it has led to some un-easiness on the part of poor men and women who have had "their little mite faid un for a rainy day" in the savings banks. These latter people have in hundreds of instances taken out their hoards and put them on deposit in New York, or kept them at home. The directors of the Brooklyn, South Brooklyn, Dime Sav-ings, Williamsburg and other long established banks of that city are opposed to any reduction of the rate of interest, and they do not agree with the theory sug-gested in advocacy of the measure, that there is "no-investment profitable for the funds on deposit owing to the present stagnation in business." They say they have their funds in long seven per cent interest-bearing. United States bonds. not proved successful so far, but it has led to some un-

BROOKLYN PUBLIC SCHOOLS.

Considerable offence has been taken by the members of the Brooklyn Board of Education, citizens and ministers at the remarks of Rev. Henry Ward Boocher in his discourse on the public school question and his allowing on the public school question and his allusion to immorality on the part of some officials in their relation toward female teachers. Rev. T. De-Witt Talmage, before preaching yeaterday forencon, announced that on Sunday next he would speak upon. "The Bible in the Public Schools and the Moral Stand-ing of the Teachers in the Schools of Brooklyn."

ALLEGED PICKPOCKETS ARRESTED

Detectives Corwin and Folk, of the Brookiyn Central Office squad, have for several weeks past been on the alert for a gang of pickpockets who have been operating alert for a gang of picapease during the morning services. Yesterday morning they arrested William Cozzens, thirty-two years of age, residing at No. 328 Twelfth street, while on his way from one church to another. There was no stolen property found in his possession, but the police say they know him to have "done time" for picking pockets. He is held to await examination before Justice Walsh to-day.

BROOKLYN ROBBERIES.

The stove store of Mesars. Ray & Forder, No. 61 Fulton street, was entered feloniously on Saturday evening, and the sum of \$150 was abstracted from the

During the temporary absence of the family of Samnel Burie, of No. 672 Lorimer street, E. D., on Saturday evening, \$100 worth of property was stolen by burg-lars from the basement of the house. Forty dollars' worth of carpenter's tools was stolen from No. 50 Fleet place yesterday.

CRUSHED TO DEATH.